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THESIS

INTERCULTURAL EDUCATION IN MASSACHUSETTS HIGH SCHOOLS

SUBMITTED BY:

EVERETT R. LAYS

(B.S. BOWDOIN 1932)

(B.S.ED. BRIDGEWATER 1933)

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF EDUCATION

1947

FIRST READER: Dr. John J. Mahoney, Professor of Education

SECOND READER: Mr. Charles L. Peltier, Instructor in Education

THIRD READER: Mr. Franklin C. Roberts, Professor of Education

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Gift of E.R. Lays
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June 5, 1947
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CHAPTER I INTRODUCTION

1. Statement of Purpose.

Within comparatively few years a great interest has been aroused among school teachers, especially, in international or inter-group relations. In view of this increased interest it is the purpose of this thesis to make a survey of the teaching being done in this field, in Massachusetts high schools.

2. What is International Education?

The term international is rather new in school circles, in the present meaning. However, the process described is as old as history itself. All civilizations, past and present, have borrowed and assimilated ideas and practices from others. The Greeks borrowed from Asia Minor as well as from Crete and Egypt; China, in some of the age of her civilization has borrowed much from the rest of the world. It is only recently in the case of the great conquering nations such as Rome, that we begin to find it, such international exchange has resulted from conquest, rather than by peaceful infiltration. In the United States today, however, international education means an especially prepared one, for while it seeks to preserve national differences, it also seeks to bring all peoples to a common feeling

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of understanding, respect, and good will. United States has a problem in inter-group relations, such as no other country, because of the heterogeneity of its population. Hence, intercultural education is essential if American people are to present a united front to the world.

Intercultural education, then, not only teaches the ideas and customs of minority groups, but also teaches the equality of all men regardless of nation, color, or creed. It necessitates an ever-changing method of approach, because the problems of inter-group relations are ever-changing. In fine, to borrow a definition from one of the present books on the subject:

"The term intercultural is used in this study to describe the relationships between and among all racial, religious, ethnic, and socio-economic groups in the United States, whose patterns of behavior are distinctive in one or another important respect."¹

3. Is the study justified?

"The need for orderly social evolution through democratic procedure is recognized by the leading spokesmen of the United States."²

Many of the popular books of recent years have dealt with such social studies. Steinbeck has given pictures of minority groups on the socio-economic level in his

1 William E. Vickery and Stewart G. Cole - "Intercultural Education in American Schools", Harper and Brothers, New York 1943 p. 179

2 Spencer Brown - "They See for Themselves", Harper and Brothers, New York, 1945 p. I

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- 2 Spencer Brown - "They See for Themselves", Harper and Brothers, New York, 1935, p. 1

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"The essence of democracy is its recognition of the individual personality",¹ as one writer so concisely puts it. All this would seem to indicate that much more importance should be laid on the contributions of minority groups to American life. After all, each of us is a member of some minority group, and, therefore, our population is composed of a large number of minority groups. There are those, however, which are socially, religiously, and racially far apart from the majority in

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any community. The greatest lack is in understanding between the groups, and until this need is filled, we shall have no peace within our gates.

"The peace and progress of the world depend not on the physical or cultural amalgamation of its different peoples, though that may happen in some far distant future. Peace depends on whether individuals of various culture groups can acquire such mutual confidence and trust, that they will be able to adjust the economic and political problems that concern their living together and can prevent the subordination of the many to the interests of the few."¹

Although overt war is not with us at the moment, neither has peace been achieved. Can one, looking at the race riots which are featured in the newspapers, or hearing of the many anti-semitic activities, and learning of the anti-catholic demonstration in our cities, believe that peace can be achieved without understanding? There is obviously a great need for promoting better and firmer intercultural relations in a country where such events can come into being. It is up to the social studies teacher, especially, to make the effort needed to coordinate these groups into an integrated whole.

"The welfare of the group, we believe, whether it be the family, school, community, nation, or the world itself is based on the development of healthy, integrated personalities, personalities able to transcend their egocentric selves and to merge, in a creative way, into the whole."²

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However, amalgamation of groups into an integrated whole cannot take place as long as there exists among Americans a dominant group which feels itself to be superior to others. This feeling of superiority must be submerged, through education, to a feeling of equality. This can be done only by a recognition of the values to be found in other cultures which are equal to, if not better than those of the dominant culture of the community. In any community there are minority groups to be found. Do the schools of the community attempt to integrate these culture groups as they should? Too many times, it is to be feared, the culture patterns of these groups are submerged and in the second generation looked on with shame, because of the patronizing air with which the dominant group of a community looks upon the 'outlandish' customs of 'those foreigners'. In teaching intercultural relations one of the first efforts should be to close these culture gaps by creating an understanding of such different customs as may exist in the community. By closing culture gaps it is not intended that culture patterns should be dropped entirely, but that they should be amalgamated with the one already present in the community. As Young¹ says, the theory of segregation is obviously true, and yet the practice is most disappointing in all respects. After all, he goes on to say, our theory in the United States,

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through legislation has been to segregate minority groups. It has not worked. It is up to education to stop segregation and to have a mingling of culture patterns. In the classroom questions concerning festival practices of various national groups, led the pupils to a realization of the richness in the heritage of minority groups. Such discussions lead pupils to question the value of throwing overboard every vestige of old world heritage and custom. By creating an understanding of such culture patterns, the road is found which will lead to culture amalgamation instead of to culture submission, as in the past.

An inadequate understanding of the culture patterns of a minority group may lead to all sorts of misunderstandings. People have a tendency to distrust that with which they are unfamiliar. This distrust can be fanned into open hatred by a few bigotted individuals who have a personal grievance to settle.

"Persons in the majority group who dislike members of another group for one reason or another generally make their own definitions to describe the group disliked" ¹

This is especially true of the attitudes toward the Negro and the Jew, to be found in many communities. By familiarizing a group with Negro customs and by actual

1 Rachel David DuBois and Emma Schweppi - "The Jews in American Life", Thomas Nelson and Sons, New York
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association with them, Smith ¹ has found that a statistically significant gain was made in lessening prejudice. To quote from his work,

"First-hand experience of the cultural life of a socially distant group like the Negro represents a curriculum value of importance, not only intellectually but emotionally" ²

By a testing program he found that, after the experiment had been conducted, a significant change took place in the responses of the group to relationships which had previously been unacceptable. He says:

"Readjustments of attitudes promoting a higher valuation of persons and contributing directly to the psychological foundation needed for genuine democracy may be effected in a relatively short time under appropriate conditions through the influence inherent in personal contact with outstanding individuals and groups in their own community" ³

While he finds a significant change, yet here again is noted the need for greater inter-group understanding, if there is to be a genuine democracy in these United States. This feeling of the necessity for better group relations to achieve greater democracy is one which pervades most of the literature on the subject.

1 F. Tredwell Smith - "An Experiment in Modifying Attitudes Toward the Negro", Bureau of Publications, Teachers' College, Columbia University, New York, 1943

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"Effective education for democracy involves these essentials: intellectual understanding of the meaning of democracy, emotional devotion to its principles, and practice in its techniques..... The aim of democracy in many fields is not to make one man equal to another but rather to remove all artificial barriers and to assist every man to make the best of what capacities he has"¹

The underlining is added to indicate that for effective education in democracy there must be an equally effective education in intercultural relations. Without inter-group understanding, artificial barriers are built and every man is denied the right to make the most of his capacities.

Today, more than ever, there is a crying need for firmer and better inter-group understanding, respect, and good will. This is true, not of one group alone but of all groups. The recent war has taught us that the world is made up of many nations, creeds, and colors, all of equal importance. In order to secure a lasting peace, harmony must be established among these groups. Roi Ottley in his book, "New World A-Coming", remarks that; "Today more and more race and color questions are being thrown into the public scene."² While this book is

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2 Roi Otley - "New World A-Coming", Houghton Mifflin Company, Boston, 1943 p. 11

concerned with the problems of the Negro, yet the statement applies to all inter-group relations. Concerning the position of the Negro, Ottley points out that in Europe their standing is much better and that in France, indeed, there is practical equality. He also says, "From all reports, Negro troops are very popular with the English people, who have arranged many entertainments for them."¹ While this statement gives us a slight inkling of European feeling toward one of the minority groups, it is almost superfluous to point out that the same relations could be established in America.

The extent to which prejudice exists in various parts of our country is shown by the book, "One Nation". A quotation from this book makes the absolute necessity for better understanding quite apparent.

"There is a wall down the middle of America, a wall of suspicion, distrust, snobbery, hatred, and guilt. On one side is the majority of our people - white, Protestant, and gentile - with social, economic, and religious patterns of behavior derived from Anglo-Saxon and North-European ancestors. On the other side are people who because of color, religion, or cultural background are not allowed to be full citizens of the United States."²

1 Op.cit.p. 319

2 Wallace Stegner and Editors of "Look" - "One Nation",
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While this book makes no real attempt to do anything about the situation, yet it does show, in all clearness, exactly the problem which must be met by education in intergroup understanding, respect, and good will. It goes far toward showing - mostly by pictures - the actual conditions of minority groups in many parts of the country. It might even be said that the publication of this book is, in itself, ample justification of the need of intercultural education.

Schrieke,¹ too has presented a series of pictures of the positions of certain minority groups in America. He seems to believe that time alone will eventually accomplish the assimilation of the minority groups in America with the possible exception of the Negro. With this point of view, in the light of most research, it is impossible to agree, entirely, since nearly all the research studies indicate a definite educational need.

Drachsler in his book says, in connection with this same question of minority group assimilation;

"What then must be the guiding thought in the quest for a newer ideal of Americanization? It must be the thought of a democracy broad enough to embrace full political equality, human enough to make room for industrial self-realization, generous enough to welcome all culture-groups dwelling in the midst of America, to join, as perpetually creative forces in the building of a synthetic civilization that shall bear the lasting imprints of the genius of many peoples."²

1 B. Schrieke - "Alien Americans", Viking Press, New York, 1936.

2 Julius Drachsler - "Democracy and Assimilation" - Macmillan Company, New York, 1920 p. 232

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- 2 Julius Brachaler - "Democracy and Assimilation" - Macmillan Company, New York, 1930, p. 232.

This is an excellent guide to our future in intercultural education. Nearly all the writers on the subject have expressed similar convictions, and, although much has been done in the field since Drachsler's book was published, yet his guiding thought is one which all students of the question would do well to bear in mind.

It is believed that the ideal of intercultural relations which seeks an amalgamation of minority groups with the majority, and an amelioration of minority group condition is praiseworthy and demands the best effort of the teacher. It is "..... the American ideal of tolerance, understanding, and appreciation for all regardless of race or creed."¹ Surely the American ideal is one well worth the effort necessary to achieve it. But it cannot be achieved unless the various groups which make up America can be coordinated into a united group which by a knowledge of, and familiarity with, the customs and cultures of others and has emerged from tolerance into unity. Who can doubt or question this need in a world torn by intolerance and bigotry.

"At a time when hatred and prejudice rise about us everywhere, when feelings are embittered by war and persecution, suffering and strain, no subject could be more significant."²

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1 Mary B. McEllan and Albert V. DeBonis - "Within Our Gates", Harper and Brothers, New York, 1940 p. ix

2 Op. Cit. p. ix

The work quoted above contains much material for the teacher of intercultural relations. Not only is the book a collection of stories about the foreign born, but also it is a treasure-house of material justifying the need for intercultural education. Each article illustrates the need for better inter-group relations in America, and the only way to achieve them is through education. While these articles do justify any attempt to improve intercultural relations, perhaps the very best justification for the improvement of such relations lies in the actual contributions of minority groups to American culture. Louis Adamic¹ and Ruth Benedict² both point out the contributions to American culture which have been made by minority groups. Prejudice can be removed by giving people a knowledge of the great contributions made by each group in the various fields of human endeavor. It can be seen readily that a need exists, and wherever an educational need exists, work should be done on the problem. All writers on the subject agree that this need can be satisfied only through an adequately prepared and planned process in education. It is also agreed by authorities that here is no simple task.

1 Louis Adamic - "From Many Lands", Harper and Brothers, New York, 1940

2 Ruth Benedict - "Patterns of Culture", Houghton Mifflin Company, Boston, 1934

The work quoted above contains much material for the teacher of intercultural relations. Not only is the book a collection of stories about the foreign born, but also it is a treasure-house of material justifying the need for intercultural education. Each article illustrates the need for better inter-group relations in America, and the only way to achieve them is through education. While these articles do justify any attempt to improve intercultural relations, perhaps the very best justification for the improvement of such relations lies in the actual contributions of minority groups to American culture. Louis Adams¹ and Ruth Benedict² both point out the contributions to American culture which have been made by minority groups. Prejudice can be removed by giving people a knowledge of the great contributions made by each group in the various fields of human endeavor. It can be seen readily that a need exists, and wherever an educational need exists, work should be done on the problem. All writers on the subject agree that this need can be satisfied only through an adequately prepared and planned process in education. It is also agreed by authorities that here is no simple task.

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2 Ruth Benedict - "Patterns of Culture", Houghton Mifflin Company, Boston, 1934

Unfortunately people cling to their prejudices as to a trusted friend. Dr. John J. Mahoney in his recent book¹ points out this fact among other essential points for intercultural education.

"It will be no easy task to develop tolerance of the sort described because people who hold strong convictions, who feel deeply with respect to religion or anything else, are apt to be intolerant, sometimes emotionally bitter, toward those who disagree."²

The need for teaching intercultural relations has been shown. The question remains, however, as to how wide-spread such teaching is. Recent trends in educational pamphlets; conventions which have been held in various cities; and speakers at educational gatherings, seem to point out the fact that the subject is becoming more common in the curriculum. Recent events indicate that it is the small group which must first be enlightened. Through them it will be spread to others who have contact with still more groups. Thus through contact will enlightenment grow.

"Since prejudices, cultural tensions, and undemocratic attitudes make their presence felt primarily in the lives of small groups and communities, action by small groups and communities is logical."³

1 John J. Mahoney - "For Us the Living", Harper and Brothers, New York, 1945 Chaps. IX & X

2 Ibid. p. 175

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What the country as a whole might not be able to accomplish the small communities of the country may do each in its own schools and with its own problems.

"The individual school or organization can develop a democratic microcosm and so influence the local community and, indirectly, the nation."¹

4. Summary and re-statement of the problem.

Intercultural education is, broadly speaking, an amalgamation of the diverse backgrounds of the Nation's into a complete, harmonious, and unified whole. The prevalence of 'anti' societies, the presence of hatred, and jealousy between groups, amply demonstrate the very real need for such education. An attempt to achieve the ideal of intercultural education - amelioration of minority group positions in the community and their amalgamation with the whole - is ample justification for the teaching of this subject. In the final analysis, the obvious need of such education is the reason for this study, which proposes to make a survey of intercultural education in the Massachusetts High Schools.

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CHAPTER II

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SCOPE AND PROCEDURE OF THE SURVEY1. What area and schools are concerned?

It is the purpose of this survey of intercultural education to include the whole state of Massachusetts. It is the intention of the survey to include only secondary schools within the area delimited. Lest this seem to be an arbitrary method of narrowing the scope of the survey, let it be said that for the secondary school teacher, it is of interest to know what other schools on the same level are doing to further inter-group understanding, respect, and good will. It is, of course, obvious that to be fully complete, a survey should include all the elementary and junior high schools in the area as well. However, it is believed that these should be the results of separate surveys. It is, therefore, the purpose of this thesis to include only the grades on the secondary school level.

2. Personnel to be included.

Ideally, every teacher in every high school should be engaged in furthering intergroup understanding, respect, and good will. Much could be accomplished in any school system where such a well-integrated program were in force. Persistent emphasis upon the problem should be within the scope of every teacher. However, it is necessary to be more concise in delimitation.

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Intercultural education is primarily a part of education for democracy. As a matter of fact Dr. John Mahoney in his recent book¹ includes, as objective seven of his list of ten civic objectives, "Intergroup understanding, respect, and good will". Dr. Mahoney also says;

"Public school students should be taught to appreciate the need for more social democracy in America if Americans are to line together well."²

While it is well known that to be wholly effective, education for democracy should include all teachers in all schools, it is equally well known that it is to the social studies teacher that the task largely falls. Therefore, this study proposes to survey the work in social studies programs in the secondary schools of Massachusetts.

3. Analysis of topic.

In the introductory chapter of this thesis will be found an answer to the question, 'What is intercultural education?' At this point the topic should be given a more thorough analysis.

If the topic is broken down it will be discovered that there are two main points to be considered. The careful observer will find, upon analysis, that intercultural education consists of racial and religious elements on the one hand, and the local standing of

1 Op.Cit. p. 271

2 Ibid

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these minority groups on the other. To attempt a study of religious and racial groups, without the addition of information concerning the prejudice (or lack of it) toward these minority groups would be merely to catalogue the religious and racial background of a community with no attempt at discovering the feeling between the groups. It would be a fairly easy task to ascertain the number of Catholics, Protestants and Jews; or Negroes and Whites; or Italians, Armenians, etc., of a given community. But these statistics are of no particular interest in intercultural education. This thesis proposes to discover, if possible the work that is being done to improve relations between these minority groups. In other words, does the teaching of intergroup understanding respect, and good will improve the relations among minority groups.

To improve relations among groups of necessity implies the lessening of prejudice. If the teacher can remove the causes of prejudice through teaching intergroup understanding, respect and good will, he will have done much toward achieving a socially democratic standard. This study hopes to discover in what directions most of the prejudice lies, and how effective intercultural education is in removing this prejudice.

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the introductory chapter of this thesis, mention is made of the prevalence of prejudice in America today. The evils resulting from prejudice are also mentioned there. At this point it is only necessary to point out the causes.

Prejudices are usually acquired by social transmission, since it is easier to let others do the thinking. Prejudice is therefore a state of mind not usually based on experience. Our number one cause of prejudice is the habit of generalizing. The human mind generalizes and builds up stereotypes without sufficient evidence. When these stereotypes are so used as to be injurious to society, they must be restrained and enlightened.

Next as a cause of prejudice we find the doctrine of superior and inferior races, a fallacy of which all intelligent people should be aware. Closely connected with this is the sense of frustration which causes prejudice. Man tends to place blame on some convenient scapegoat rather than to accept it as his own.

The final cause is the cleavage between Americans and 'others'. Dr. Mahoney in "For Us the Living" says:

"In the case of the self-styled 'American' group the workings of this psychological mechanism are clear. Note:

1. Those persons who happen to have missed the 'Mayflower' by a few hundred years belong, thousands of them, to a church whose political purposes are suspect and whose ecclesiastical practices are strong...

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2. They belong to races whose customs are curious, whose training in democratic practices have been negligible, and who are intellectually inferior, as the army tests have shown (?)....
3. They congregate in big cities, settle in the 'slums', hire out as housemaids, and operate the pawn shops and the night clubs. Their manners are obnoxious, their 'cultural status' low....
4. And they do not 'know their place'. They are obtrusive and aggressive. They not only compete but compete successfully with the established group in the fields of education, business, politics, and their children aspire to be numbered among the elect."¹

These, then, are the major causes of prejudice, and it is the hope of this thesis to discover what is being done in the teaching field to lessen them.

4. Research procedure.

It is the intention of this thesis to interview by means of a questionnaire the social studies teachers in the high schools of Massachusetts. These questionnaires will be mailed to every high school in the state.

5. What data are needed?

In order to complete the survey successfully it will be necessary to ascertain certain facts. First, of course, will be to discover how many of the schools responding make any attempt to teach the subject. Second, will be to ascertain how it is taught, that is to say as a separate course in the school curriculum or as an

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integral part of some other course. Third to discover the distribution of minority groups within the communities responding. Fourth to discover whether or not prejudice is common in the communities responding. Fifth to discover if there is any relation between the size of a minority group in a community and the emphasis on teaching. Sixth to find whether or not the subject is forbidden. Lastly to find if there is a method of checking observable prejudice before and after teaching inter-group relations.

6. Summary of scope and procedure.

In an analysis of intercultural education the necessity of coordinating the elements of social and religious aspects with the local standing of the minority groups is demonstrated. There is also a need to understand the causes of prejudice before further study can be made. The procedure of sending questionnaires to obtain the necessary data is explained. As the social studies teachers are most involved, it is to them that the questionnaires will be sent.

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CHAPTER III

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THE QUESTIONNAIRE

1. Selecting the items.

Since a questionnaire should be of an objective nature if it is to be effective it was decided to use only such questions as could be thus construed and which would require as far as possible merely checking or a yes or no answer. A rather difficult task is therefore to be faced, for intercultural education contains much subjective material. However, since the survey wishes to discover practices and attitudes, and not content, it can with justice be limited to the objective. It is also apparent that, to be effective, the questionnaire should be relatively brief. Questions dealing with the actual teaching technique are not included because of their obvious subjectivity. Finally ten main questions were selected and incorporated in the questionnaire. These ten with their accompanying tables for checking, and sub-questions for comparative purposes were chosen because, with fewer, it was felt that a wholly inadequate picture would be obtained. Furthermore it was felt that more questions would be too much of a tax upon the respondent's time. Finally these items seemed the ones best suited to elicit the desired information. It should also be noted that names of

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places are not mentioned as it is felt that anonymous replies will be more accurate, and those who are interested to check the last question will naturally include their addresses.

2. The questionnaire.

In its final form the questionnaire as it was sent to the 259 high schools in Massachusetts follows:

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In its final form the questionnaire as it was sent
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QUESTIONNAIRE ON INTERGROUP RELATIONS

1. In what grade is intergroup relations taught? _____

2. Is intergroup relations taught as a separate course?

Yes _____ No _____

a. As a separate unit of work? Yes _____ No _____

b. As an integral part of the course in _____

3. Has your community minority groups? Yes _____ No _____

a. If you checked yes, please check the following:

	Catholic	Negro	Jew	Other
Many				
Few				
None				

4. If you checked other, would you name them? _____

5. Please indicate as far as you can, with which group the most time is spent and with which the least.

	Catholic	Negro	Jew	Other
Most				
Least				

6. Does the checking of the table in question #5 indicate that it is in those areas where the most and least prejudice lies? Yes _____ No _____

7. Do you find much prejudice directed against the minority groups in your community? Yes _____ No _____

8. Have you a method of checking prejudice before and after teaching? Yes _____ No _____

a. If so, would you describe it. _____

9. Is the teaching of this subject forbidden in any community of which you know? Yes _____ No _____

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Few				
None				

4. If you checked other, would you name them? _____
5. Please indicate as far as you can, with which group the most time is spent and with which the least.

	Catholic	Negro	Jew	Other
Most				
Least				

6. Does the checking of the table in question 5 indicate that it is in those areas where the most and least prejudice lies? Yes _____ No _____
7. Do you find much prejudice directed against the minority groups in your community? Yes _____ No _____
8. Have you a method of checking prejudice before and after teaching? Yes _____ No _____
- a. If so, would you describe it. _____
9. Is the teaching of this subject forbidden in any community of which you know? Yes _____ No _____

QUESTIONNAIRE ON INTERGROUP RELATIONS CONTINUED:

10. Has the recent war had any effect upon the teaching of intergroup relations in your own experience?

Yes _____ No _____

11. Would you like a copy of the results of this survey?

Yes _____ No _____

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CHAPTER IV

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RESULTS1. General results.

Certain facts were established for certain communities with the return of the questionnaire. Of the 259 questionnaires sent out, 96 were returned. This is a return of 37% on the questionnaire. The results, therefore hold true for that much of the state. Of the 96 responses 16 or 1/6 reported that intergroup relations is not taught at all. Of the remaining 80 responses, we find 54 schools where the subject is taught in specific grades and 26 schools where the subject is taught in some grades. It is of interest to note in what grades the teaching occurs where there is no over all policy. It was found that they were distributed according to the table on page 29. Among the 26 schools which teach the subject, but in no particular grade, it was reported by 12 that the subject is taught in connection with no specific grade, while the other 14 reported that intergroup relations is taught in all high school grades. Table I shows in graphic form the general results of this part of the survey.

Question #2 of the questionnaire which seeks to ascertain the manner in which intergroup relations are taught brought forth the information that no school

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Question #2 of the questionnaire which seeks to ascertain the manner in which intergroup relations are taught brought forth the information that no school

teaches it as a separate course. Of the 80 schools teaching intergroup relations 50 report it as being taught as an integral part of some other course, while 30 report it as a separate unit in some other course. The courses in which intergroup relations is taught are as follows: Problems of Democracy, History, Civics, Social Studies, English, Sociology, Economics, Psychology, Government and Geography. Two schools report that intergroup relations is taught in all courses. (see table III)

In answer to question #3 of the questionnaire as to whether or not there were minority groups in the community, 71 answered 'yes' and 9, 'no'. Question #3 also included a table which the recipients of the questionnaire were asked to check. The results are shown in the following table.

	Catholic	Negro	Jew	Other
Many	56	4	18	22
Few	8	48	46	16
None	4	20	10	38

On this table it will be noted that 38 respondents reported the presence of other minority groups than those mentioned. The respondents were asked to name these other groups in the next question and the following list was the result.

Armenian

Chinese

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	Catholic	Negro	Jew	Other
Many	25	4	15	22
Few	8	48	45	15
None	4	20	10	38

On this table it will be noted that 38 respondents reported the presence of other minority groups than those mentioned. The respondents were asked to name these other groups in the next question and the following list was the result.

Armenian
Chinese

Finns
 French
 Italian
 Lithuanian
 Polish
 Portuguese
 Protestant

Furthermore one respondent reported various nationality groups as present but did not classify them, while the City of New Bedford indicated that there were 40 racial groups included.

The results of the checking of question #5 are included in the following table:

	Catholic	Negro	Jew	Other
Most	6	13	7	4
Least	12	8	6	4

It must be noted that only 30 respondents checked this table, each of whom checked each part. However 49 returns added to this table the information that no distinction was made between groups in teaching. Undoubtedly, in the building of the questionnaire, the omission of a place to check for this point was an error. However, there was, fortunately, enough interest in the point to elicit the information without the question being asked.

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The last five questions, with the exception of 8a were 'yes' or 'no' answers to be checked on the questionnaire. The results of question #8a will be dealt with later. At present it is proposed to give the results in terms of 'yes' or 'no' responses only.

Question #6 asks if the table in #5 indicates the areas in which the most prejudice lies in the community. Of the respondents checking 4 checked 'yes' and 70 checked 'no'. The remaining four questionnaires were not checked.

Question #7 deals with the presence of prejudice directed against minority groups in the community. On checking the results it was discovered that 10 checked 'yes' and 70 checked 'no'.

Question #8 inquires if the respondent has a method of checking prejudice before and after teaching intergroup relations. It was found that only 8 checked 'yes', while 70 checked 'no'. The other two were not checked.

Question #9 which was designed to discover if any community forbade the teaching of intergroup relations found 78 checking 'no'. Two questionnaires were unchecked, and no one checked 'yes' on this question.

Finally question #10 found 34 respondents who had found that the recent war had had an effect upon the teaching of intergroup relations, while 44 respondents

The last five questions, with the exception of 8a were 'yes' or 'no' answers to be checked on the questionnaire. The results of question 8a will be dealt with later. At present it is proposed to give the results in terms of 'yes' or 'no' responses only.

Question 4 asks if the table in 5 indicates the areas in which the most prejudice lies in the community.

Of the respondents checking 4 checked 'yes' and 70 checked 'no'. The remaining four questionnaires were not checked.

Question 5 deals with the presence of prejudice directed against minority groups in the community. On checking the results it was discovered that 10 checked 'yes' and 70 checked 'no'.

Question 6 indicates if the respondent has a method of checking prejudice before and after teaching intergroup relations. It was found that only 8 checked 'yes', while 70 checked 'no'. The other two were not checked.

Question 7 which was designed to discover if any community forbade the teaching of intergroup relations found 78 checking 'no'. Two questionnaires were unchecked, and no one checked 'yes' on this question.

Finally question 10 found 34 respondents who had found that the recent war had had an effect upon the teaching of intergroup relations, while 44 respondents

TABLE I

GRADES TEACHING INTERCULTURAL EDUCATION

GRADE	NUMBER OF SCHOOLS
All	14
Twelve	32
Eleven	8
Ten	6
Nine	8
No grade specifically	12
Not taught	16

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GRADE	NUMBER OF SCHOOLS
All	14
Twelve	32
Eleven	8
Ten	6
Nine	8
No grade specifically	12
Not taught	16

TABLE Ia

GRADE	NUMBER OF SCHOOLS
Twelve	32
All	14
No grade specifically	12
Eleven	8
Nine	8
Ten	6

TABLE 1a

GRADE	NUMBER OF SCHOOLS
Ten	6
Nine	8
Eleven	8
Specifically No Trade	12
All	14
Twelve	32

found no effect present. Again, there were two questionnaires unchecked.

2. Specific results.

Table Ia gives us a picture of the levels on which the most widespread teaching is conducted. It will be found upon reference to this table that the largest number of communities do this work in the twelfth grade.

Table II calls attention to the relative size of minority groups in the communities reporting. It will be noted that the Catholic and Jewish groups are in the lead. Next in importance, because of size is the Negro group. It would appear that more communities in Massachusetts have minority groups composed of these three than of any other. A glance at the table will indicate comparatively few communities which reported national groups of sufficient importance to be included. However, this is no evidence of the fact that members of these minority groups do not exist in many communities. It may be construed, nevertheless, that in many communities the various nationality groups have been so assimilated and absorbed as to go practically unrecognized as any other than the majority group.

The question naturally arises after studying table #2 as to whether or not the size of a minority group has any relation to the amount of time spent on that group in intergroup relations. Reference to table IIa

found no effect present. Again, there were two question-

naires unchecked.

3. Specific results.

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The question naturally arises after studying table

III as to whether or not the size of a minority group has any relation to the amount of time spent on that group in intergroup relations. Reference to table III

TABLE II

Minority Group	No. Communities reporting group present
Catholic	64
Jew	64
Negro	52
Portuguese	10
Italian	8
Polish	6
Protestant	4
French	4
Armenian	4
Lithuanian	4
Chinese	2
Finns	2
Various Nationality Groups	2

Minority Group	No. Communities reporting group present
Nationality Groups	2
Various	2
Finnish	2
Chinese	2
Lithuanian	4
Armenian	4
French	4
Protestant	4
Polish	6
Italian	8
Portuguese	10
Negro	52
Jew	64
Catholic	64

TABLE II

will show the implication of the teaching being done. Here we find that a majority of the communities make no distinction in the amount of time spent dealing with each group. Where distinction is made it will be found that the largest number, 16, spend more time dealing with the Negro problem. It is an interesting fact, to note that, as far as can be determined by the number of communities reporting, this teaching is carried on in southeastern Massachusetts, including the few sections of Greater Boston which reported.

It is also interesting to note that the 12 towns which reported spending the least time with the Catholic group are all small towns. A good example is the town of East Bridgewater, a typical small town, which has a large Catholic minority group. However, the relation existing between them and the majority group are of such a cordial nature that there is no need to spend more than a minimum of time on the group. On the other hand, this same town has almost no Negro population, and yet there is more observable prejudice to be overcome in this direction than in any other. It may be assumed, therefore, that similar situations exist elsewhere.

Table IIb indicates the distribution of inter-group teaching. It is evident that in most school systems no attempt is made to spend more time with one group than with another. It must, therefore, be pointed

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Table IIB indicates the distribution of inter-group teaching. It is evident that in most school systems no attempt is made to spend more time with one group than with another. It must, therefore, be pointed

TABLE IIa

Minority Group	Time spent on group in teaching		
	Most	Least	No Distinction
Catholic	6	12	49
Negro	13	8	49
Jew	7	6	49
Other	4	4	49

TABLE IIb

Distribution of emphasis in intergroup education

Group	Number
No distinction	49
Negro	13
Jew	7
Catholic	6
Other	4

TABLE IIA

Minority Group	Time spent on group in teaching		No Distinction
	Most	Least	
Catholic	6	12	49
Negro	13	8	49
Jew	7	6	49
Other	4	4	49

TABLE IIB

Distribution of emphasis in intergroup education	
Group	Number
No distinction	49
Negro	13
Jew	7
Catholic	6
Other	4

out that there is little, if any, relation between the size of the minority group and the amount of time spent upon that group in teaching intergroup understanding, respect and good will. This fact is made evident by a comparison of tables #I and IIa. Were there a relation it would be found that the most time spent in teaching would be distributed among Catholics, Jews, and Negroes, in that order, but no such relation exists. It should therefore, be reasonably safe to assume that the size of a group does not indicate the amount of prejudice which exists toward that group in the community.

A reference to table III will show the observer the courses in the school curricula in which intercultural education is considered. As might be expected we find that with the exception of eight schools which include intergroup relations in English, and two which include it in all courses, the remainder teach it as a part of the social studies program. It is gratifying to find so many schools including intergroup relations in Problems of Democracy, for it is one of our greatest problems in today's democratic education. It should be a part of every course in Problems of Democracy if we are to achieve a social democracy.

In part 'a' of question 8 on the questionnaire the respondents were asked to describe the methods used to check prejudice, before and after teaching

out that there is little, if any, relation between the size of the minority group and the amount of time spent upon that group in teaching intergroup understanding, respect and good will. This fact is made evident by a comparison of tables VI and VII. Were there a relation it would be found that the most time spent in teaching would be distributed among Catholics, Jews, and Negroes, in that order, but no such relation exists. It should therefore, be reasonably safe to assume that the size of a group does not indicate the amount of prejudice which exists toward that group in the community.

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TABLE III

Distribution of teaching as to subject in which taught	
Subject	Number
Problems of Democracy	26
History	14
Civics	10
Social Studies	8
English	8
Sociology	4
Economics	2
Psychology	2
Government	2
Geography	2
All subjects	2

TABLE III

Distribution of teaching as to subject in which taught	
Subject	Number
All subjects	2
Geography	2
Government	2
Psychology	2
Economics	2
Sociology	4
English	8
Social Studies	8
Civics	10
History	14
Problems of Democracy	26

intergroup understanding, respect, and good will. The figures as given under the general results of the survey, indicated that only eight respondents had such a method. Of these eight, however, only four used any objective criterion. Three of the four indicated the use of the test found on page 141 of "Intercultural Education in the American Schools" by Vickery and Cole.¹ The fourth answer came from Springfield where several devices have been employed, with none of which are they satisfied. The four others reported only a subjective and it would seem very unreliable method of observation of attitudes in given situations. From an objective point of view, this leaves much to be desired, since subjective media of measurement leave the door wide open for the unconscious prejudices of the tester. Since subjective media of measurement such as these are notoriously unreliable, nothing constructive can be gained from these answers.

Table IV indicates the results of questions 6 through 10 on the questionnaire. Questions #6 and #7 relate to one of the important points of the study, namely, the existence of prejudice in the community. The results as indicated in the tabulation would seem to indicate that comparatively little prejudice exists

1 Op. Cit. p. 141

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TABLE IV

Responses to questions 6 - 10 of the questionnaire	Yes	No	Not Checked
Question #6	4	70	6
" #7	10	70	
" #8	8	70	2
" #9		78	2
" #10	34	44	2

TABLE IV

Responses to questions 6 - 10 of the questionnaire				Not Checked
Question	Yes	No		
Question 6	4	70		6
"	10	70		
"	8	70		2
"		78		2
"	34	44		2

in the majority of communities. Specifically, in question #7 which asks if much prejudice is directed against the minority groups, we find only ten checking 'yes'. However, it is of extreme importance to note that each of the ten was one of the larger communities which returned answers. Therefore, the apparent conclusion to be drawn is that prejudice exists more strongly in the larger communities where assimilation is slower, and where opportunities for real intergroup activities are less varied.

The results obtained from question #8 of the questionnaire have already been dealt with sufficiently. Questions #9 and #10 are of import to the teacher of intercultural relations because of their implications. While a reference to table IV will show that all respondents reported no community to be known in which the teaching of intergroup relations is forbidden, this is not too conclusive proof. To answer 'no' is so obviously the socially acceptable response, with present day educational emphasis so much on social democracy, that reliance upon this answer may be somewhat doubted. Suffice it to say that probably a great majority of schools do not interfere in any way with the teaching of intergroup understanding, respect, and good will.

Question #10 has an obvious implication. The respondents are asked as to the effect of the recent war on intergroup relations. It will be remembered that World War I caused a great deal of prejudice to be built

in the majority of communities. Specifically, in question 9 which asks if much prejudice is directed against the minority groups, we find only ten checking 'yes'. However, it is of extreme importance to note that each of the ten was one of the larger communities which returned answers. Therefore, the apparent conclusion to be drawn is that prejudice exists more strongly in the larger communities where assimilation is slower, and where opportunities for real intergroup activities are less varied. The results obtained from question 10 of the questionnaire have already been dealt with sufficiently. Questions 9 and 10 are of import to the teacher of intercultural relations because of their implications. While a reference to table IV will show that all respondents reported no community to be known in which the teaching of intergroup relations is forbidden, this is not too conclusive proof. To answer 'no' is so obviously the socially acceptable response, with present day educational emphasis so much on social democracy, that reliance upon this answer may be somewhat doubted. Suffice it to say that probably a great majority of schools do not interfere in any way with the teaching of intergroup understanding, respect, and good will. Question 10 has an obvious implication. The respondents are asked as to the effect of the recent war on intergroup relations. It will be remembered that World War I caused a great deal of prejudice to be built

up against certain minority groups, notably the Germans. Is the same true of World War II? From the results of question #9 it would seem that this was not as true of this recent war as of the first war. Although it must be noted that a significant number of respondents (42 $\frac{1}{2}$ %) did note that there was an effect. Thus, it would appear that there is some growth of prejudice during, and as a result, of a war.

3. Summary of results.

Certain definite facts are established as a result of the survey. First of all there was approximately a 40% return of the questionnaires. This is significant enough to warrant the assumption that there is a growing interest in the teaching of intergroup understanding, respect, and good will. Secondly of the number of questionnaires returned all sent what were to all practical purposes complete copies -- complete enough to elicit certain facts which follow. One, the Catholic group is the largest minority group but not the one upon which most emphasis need be laid. Two; many minority groups exist which are no problem and cause no prejudice. Three; the great majority of teachers spend equal time with all groups. Four; more prejudice exists in the larger communities. Five; little effort is made to ascertain by positive, objective checks the amount that prejudice is lessened after teaching intergroup relations.

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Six; intercultural education is taught largely as a part of the social studies program. Seven; teaching intergroup relations is nowhere forbidden. Eight; the recent war has had some effect upon such teaching.

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CONCLUSIONS1. What conclusions can be drawn?

Certain conclusions may be drawn from the results of this survey. It is believed and, hence, assumed that the respondents were representative of the state as a whole. The replies give evidence of a widespread interest in intercultural education. The very fact that all the respondents from communities which include intercultural education in the schools, gave complete answers, and very many added information for the personal use of the writer shows a healthy interest in the subject. One of the principal objects in making this survey was to ascertain this very point. For such a comparatively new subject in the teaching field, this interest is gratifying. It points the way to a future when more and more, intergroup understanding, respect, and good will, will be a part of the mental make-up of an American.

A second conclusion may be drawn as to the type of community in which emphasis is laid, in the schools, upon intercultural education. The greater number of replies, in fact approximately 80% of the questionnaires returned were from the smaller high schools of the state. From this fact it is concluded that, in general, the teachers in the smaller high schools are more active in spreading

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intergroup understanding. In fact many of these smaller high school respondents included material of a very helpful nature to the teacher of intergroup relations, as a supplement to their questionnaires. The inference is clear that the smaller high schools, generally, pay more attention to intergroup relations. Possibly this is because there is more time for the social studies teacher to get to know the individuals in his classes, and therefore more time to stress intergroup relations. Whatever the cause, it is a very healthy sign that so many of the high schools are engaged in the promotion of intergroup understanding.

It is also heartening to discover as a result of such a survey that the teaching of intergroup relations is nowhere forbidden. At least it is not forbidden in any community of which the respondents knew. That it may be frowned upon elsewhere is obvious. In fact in several of the answers, it was discovered that the authorities felt it was better not to teach intercultural relations as such. However, in these same schools intergroup relations are taught as a part of some other course. This latter is really an excellent plan and is the one encouraged by all writers and speakers on the subject. Dr. Mahoney of the Boston University faculty urges intermittent but persistent teaching of intergroup relations in all school subjects.

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He says, "Every graduate of an American public secondary school should have done some earnest thinking about inter-group relations...."¹ Most of the schools covered in this survey seem to be trying to develop this through their social studies programs.

It is, unfortunately, not within the scope of this study to discover the amount of carry-over there is from the teaching of intergroup relations. It can only be hoped that there is an appreciable amount. Certainly with so many schools and educators pointing the way toward elimination of prejudice, it should be reasonable to expect that the future will reveal less than is now evident. However, this is in the field of conjecture and has no place here.

The conclusion can also be drawn from the results of this survey that the size of the minority group has little or no effect upon the general prejudice. As it was previously indicated, with few exceptions, the largest minority group has, in the towns surveyed, very little prejudice directed against it. This leads to the obvious conclusion that the larger the group the more is known about them, and it is a well known fact that it is the unknown, not the known, which breeds suspicion and distrust.

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respondants report no method other than the extremely unreliable one of personal observation, it must be concluded that no means of checking up on prejudice is available at the present time.

Another conclusion to which reference has been made previously is in connection with the many minority groups not recognized as such. Apparently the dominant majority groups experience less difficulty in assimilating certain minority national groups. The fact that neither Norwegians nor Swedes were mentioned by any respondent goes far to show that minority groups can and do exist without any friction whatever between them and the majority group.

Still another conclusion to be drawn concerns the results of war propaganda upon intergroup relations. As has been previously noted, some respondents found that the recent war had effected intergroup relations. This being so it is equally true that favorable propaganda could have the reverse effect. It is now the job of school teachers to counteract in this manner the unfavorable effects of adverse war propaganda.

2. Limitations of the study.

This study has very definite limitations. First and of primary importance is the fact that while it purports to survey the entire state, in reality it is a survey of

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Furthermore, no effort has been made to separate the state into districts and discover the problems of that particular area in intercultural education. In fact no real effort was made to discover the problems of individual communities arising from intergroup sources. The study attempted to discover only whether intercultural education in the broad sense, is taking place or not.

There are also the limitations implicit in any questionnaire survey. There is always the tendency to give the socially acceptable response. Even with such a questionnaire as the one employed, where the respondent might remain anonymous if he desired, there is still the unconscious desire to give the socially acceptable response. This has been pointed out in referring to the answers to question #9 concerning towns where intercultural education is forbidden. Since all respondents checked 'no' it may be suspected that this is the socially acceptable response and is, therefore, unreliable.

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Then too, there are the limitations of the questionnaire technique itself. Unfortunately it is physically impossible for the investigator to observe, personally, the school systems of every town and city in the state. Therefore, reliance must be made upon the somewhat insecure basis of the results of the questionnaire.

Finally there is the limitation concerning any subjective area. There is no way of discovering how much actual teaching takes place. So very much depends upon the personality of the teacher; the creation of a receptive mood; and so on. These are factors which are bound to influence the results outside the school room and yet there is no way to check them objectively.

However, in spite of these limitations, it is felt that this study is of value to the teacher of intercultural education. Viewed within its limitation and with full awareness of the narrowness of its scope, its conclusions are justified and it may be found reliable.

3. Need for further study.

The limitations noted above make other studies necessary to round out the scope of this survey. For example it would be well to make a study of the city of Boston alone, and add the results to those already tabulated. Then, too, a study should be made of all schools below the secondary level, for it is essential to a complete program of intercultural education that

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It would also be of interest to determine what relationship exists, if any, between homogeneity or heterogeneity of the population to the amount of emphasis placed upon the teaching of intergroup relations. A further point which needs research is the building of an effective measuring instrument. A measuring instrument which will validly check the amount of prejudice which is present before and after intergroup relations is taught. In the opinion of the writer this seems to be one of the greatest drawbacks to successful teaching that is now present.

Finally it would be well if a course of study were devised to include intercultural education as an integral part. Such a course of study to include all grades is necessary for the successful building of tolerant citizens. All social studies courses should have this thought as one of their objectives.

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Although there are quite definite limitations to the scope of this study concerned chiefly with the inherent weaknesses of the questionnaire technique, yet certain definite conclusions emerge as a result of the survey. Evidence of the growing interest in intercultural education is shown by the widespread teaching

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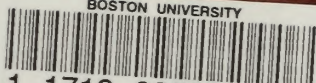
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